

THE  
CHARLESTON GOSPEL MESSENGER,  
AND  
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

*With the approbation of the Bishop of this Diocese.*

Vol. XX.]      JANUARY, 1844.      [No. 10.



Front view of

St. Michael's Church.

CHARLESTON, S. C.

PUBLISHED (MONTHLY) BY A. E. MILLER,

No. 4 Broad-street, at \$3 per annum.

To whom all communications, (post paid) and all payments must be made.

PRINTED BY MILLER & BROWNE, NO. 4 BROAD-STREET.

 The Profits, if any, will be applied to Missionary purposes within the State.

POSTAGE—Under 100 miles, three cents; over 100 miles, five cents.

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JANUARY, 1844.

No. 237.

FOR THE GOSPEL MESSENGER.

THE PINCKNEY LECTURE.

NEHEMIAH ix. 6—"Thou, even Thou, art Lord alone: Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein—the seas, and all that is therein, and thou preservest them all.

WE can scarcely conceive of a more pious frame of mind than that under the influence of which the Lectures appointed to be delivered, at this and the spring season of each year, were instituted. A century, almost, has passed away, since they were founded, and the ashes of him\* to whom they owe their origin, have long since mingled with their kindred dust, but his memory cannot perish from amongst us, while there is a bosom capable of vibrating with the pulsations of virtue, or a heart to cherish the sentiments of piety. On the present occasion, which calls him more particularly to our remembrance, it is a grateful, and not inappropriate office to carry back our thoughts to the period, when glowing, doubtless, himself with love to God, and good will to man, and moved by an ardent desire to encourage these sacred affections in others, he devised a plan for the semi-annual commemoration, to the end of time, of those glorious attributes of the Deity which are calculated to endear this adorable Being to His creatures, and to contribute to the happiness of these by inciting them to a conformity to His image, and an obedience to His will.

We may imagine the venerable personage of whom we are speaking sitting down, at the close of a long and useful life, to the preparation of an instrument most solemn in its character and associations :†—we may fancy him making provision for the disposition of his earthly affairs, when the places which then knew him should know him no more, and necessarily, therefore, casting his views forward to the hour of his dissolution, and meditating on themes of no less weighty import to him, than his departure from mortal to immortal scenes. At this interesting moment, as he gave a retrospective glance through the vista of past days,

\* Chief Justice Charles Pinckney.

† His last Will and Testament. It bears date June 4th, 1751.

and pondered on the Divine mercy and protection he had all along experienced, we may conceive his breast to swell with thankfulness, and his soul to expand with enlarged notions of the benevolence of his Heavenly Father. Contrasting, then, his own comparative insignificance with the magnificence, and beauty, and beneficence, every where visible in creation, we may suppose him, with the Psalmist's feelings, to take up the Psalmist's language, and exclaim, "when I consider the Heavens the work of Thy fingers : the moon and the stars which Thou hast ordained : what is man, that Thou art mindful of him ? and the son of man, that thou visitest Him ?" With the emotions inspired by such contemplations, and with a wish to impart them to those who should come after him, we may see him recording it at his dying injunction, that, "yearly and every year, for ever, two Sermons should be preached in the Parish Church of St. Philip, on the glorious and inexhaustible subjects of the Greatness of God, and His Goodness to all His creatures—subjects which can never fail through the rounds of eternity."

In furtherance, then, of a design so pious, and in compliance with an institution originated under circumstances so imposing and sacred, we are to consider the subject to which we are first directed by the author of this appointment—THE GREATNESS OF GOD.

From no text of Scripture can we gather a more brief, yet comprehensive and perfect a conception of this attribute of the Almighty, than from the one we have selected as the ground-work of this discourse. "Thou, even Thou, art Lord alone : Thou hast made Heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all." Is absolute and undivided sovereignty over the Universe an evidence of Greatness ? We find this distinctly asserted in the words before us, Thou, even Thou, art Lord *alone*. Is creation an element of greatness ? Hear the congregation of Levites, whom the inspired penman introduces to our notice, tracing to the Most High the production of mind and matter, in their every imaginable form and variety : "Thou hast made Heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein." Is greatness justly ascribable to the power by which all things are upheld and sustained ? Thou, say the same holy men, under the teachings of that Spirit which cannot lie, "Thou preservest them all."

In humble dependence, then, on Divine aid, we invite your attention to the sublime address before us, as affording scope for reflection on the important truth of which we are to treat, and as furnishing no unsuitable means of practically illustrating and enforcing it.

The text begins with a devout ascription of universal and uncontrolled authority and dominion to God. "Thou, even Thou, art Lord alone." At the very outset we are called to reverence and adoration by the mention of the awful—the incommunicable name of Jehovah, which is here and elsewhere in the Bible rendered Lord ;—a name which the Jews held in such veneration that it was never, as we learn, permitted to be used, except by their High Priest, and by him only once a year, in pronouncing the Benediction in the Sanctuary on the great day of Atonement ;—a name expressive of some of the most glorious attributes of

the Deity, and involving depths of knowledge, and might, and wisdom, far beyond the reach of human penetration or perception. Well may we fear and tremble, as we approach to the investigation of any of the properties of Him to whom this name peculiarly appertains, for can we "by searching find out God? can we find out the Almighty unto perfection? It is as high as heaven, what can we do? deeper than hell, what can we know?"

But, while we tread with awe on this holy ground, we may, also, venture on it with confidence, only taking heed that we observe the bounds He has prescribed for us, and break not through to gaze presumptuously on what it is not for us to behold. With this caution, we may contemplate, as at a distance, *the Lord—the Lord alone*, seated in the centre of an Universe of worlds, which are spread out in illimitable extent before, beneath and around him—swaying over them the sceptre of undisputed and indisputable sovereignty;—surveying at a single glance their most remote, as well as approximate parts and regulating, by a simple effort of His will, and at the same instant of time, the vast, and diversified, and complex substances of which they are composed. We may regard Him as stretching out the rod of His power over the immense compass of creation, and causing it to accomplish, always and every where, the momentous designs of His Providence. We may reflect on that amazing Omnipotence, by which, suspended from the right hand of His Majesty, He holds this magnificent system, of which our earth is but a small ingredient, and whirls it round, with lightning speed, in the regions of space, directing, propelling, restraining, balancing, and harmonizing the motions of its multiform and multifarious objects and agencies. We may observe Him environed by the emblems of sublimity,—clouds and darkness constituting the curtains of His habitation,—His Throne the circle of the globe,—the elements His footstool,—while all animate and inanimate nature are gathered in irresistible subjection at His feet, and myriads of celestial intelligences crowd about His dwelling place, and press forward, with alacrity and delight, to receive and execute His mandates. These are proofs of His *greatness* of which a finite being can but dimly conceive, and yet the conception, faint as it may and must be, is sufficient to bewilder the mind by its magnitude, and overwhelm it with the profoundest astonishment. No mortal phraseology is competent to convey an adequate idea of the greatness and majesty of this infinitely august and glorious Being. Even the pen of inspiration, guided as it is by His own ineffable Spirit, can impart no impression correspondent to the reality, though, with a loftiness of style and sentiment that can never be surpassed, it tells us of Him, "that He hath measured the waters in the hollow of His hand, and meted out Heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing;—that He covereth Himself with light as with a garment, and layeth the beams of His chambers in the deep, and maketh the clouds His chariot, and walketh upon the wings of the wind."

Well, then, may we employ the words of David, O Lord our God, Thou art very great, and add in the language of our text, Thou, even Thou art Lord—Thou art Lord *alone*: for who hath directed the Lord,

or being His counsellor hath taught him ? With whom took He counsel, and who instructed Him in knowledge, or shewed to Him the way of understanding ? Thou, even Thou, art Lord *alone*, who will not give Thy glory to another—whose name alone is Jehovah—the Most High over all the world : from everlasting to everlasting, Thou art God,

“ Great system of perfections ! mighty cause  
Of causes mighty ! cause uncaus'd !

After the declaration of God's unity, and of His sole and universal sovereignty, which we have been considering, the text proceeds with the ascription to Him of the stupendous work of creation. “ Thou hast made Heaven, the heaven of heavens with all their host, the earth, and all things that are therein, the seas, and all that is therein.” Here, unfolded to our view, are additional monuments, to those we have already contemplated, of the infinite and incomprehensible *greatness* of the Almighty. A picture is presented to our mind, whose delineations transport our thoughts to scenes surpassing, in grandeur and sublimity, the highest conceptions of the imagination. The immensity of the Universe, celestial and terrestrial, is in a manner spread out in our sight, and the magnificence of its various structures and agencies is displayed before us. *Here*, enveloped in an overpowering blaze of light and glory, is the abode of Him, who filleth all in all. *There*, stands the tabernacle of that Sun, whose genial influences give animation to our system, and, in a great measure, regulate and control the vicissitudes of the seasons by which that system is distinguished. Around this brilliant luminary, at nicely adjusted distances, revolve countless planets, moving in harmonious order, and restrained from their gravitating tendency by the impetus with which they were originally impressed. Descending in the prospect, we see, on one side, this earth on which we tread, with its elegant variety of landscape,—its mountains and plains,—its minerals and forests,—its endless diversity of vegetation, and its wonderful and varying classes of animals, which crowd its surface and move within its enclosure. And, on the other side, we behold the mighty collection of waters wherein the Leviathan plays, and “ things creeping innumerable find their habitation.”

Though the most superficial glance at these wondrous productions of the Deity is sufficient to fill the mind with exalted notions of His *greatness*, yet our ideas on this subject may be much enlarged, and our sense of His majesty and power increased by a particular contemplation of those mighty performances which the text brings separately to our notice, and which we will now proceed to consider in the order in which they are there stated.

1st. “ Thou hast made Heaven—the Heaven of Heavens.” By this we are to understand those lofty regions, elevated far above the utmost height of the Universe, which God, though Omnipresent, has been pleased to term His dwelling-place,—to which He assigns the location of that Throne from whence He wields the sceptre of boundless and supreme dominion over myriads of angels and of men,—over principalities and powers, and every thing every where, that has or can be named. The Hebrews, it is said, acknowledged three heavens,—“ the aerial

heavens where the birds fly, the winds blow, and the showers are formed:—the heaven or firmament wherein the stars are disposed, and the heaven of heavens, or the third heaven which is the place of God's residence,—the dwelling of angels and the blessed;—the temple of the Divine majesty, where His excellent glory is revealed in the most conspicuous manner. It is the habitation of His holiness, the place where His honor dwelleth." It might be impious, as it would certainly be vain in us, to speculate on the probable configuration (if there be any,) of this celestial domicile of the Most High. It is not for us to know whether it be circumscribed by limits, or be vast as the immensity of Him, who has made it the seat of His power, and the abode of His dignity. We must not presume to inquire into a matter so infinitely beyond our reach, further than revelation permits, and, even from this source, we can gather, respecting it, only the most feeble and imperfect conceptions. But these, slight and obscure as they may be, are still of clearness enough to amaze us with the sense they afford of the *greatness* of Jehovah. We may form from them some apprehension of the transcendent glory of that place which He has selected for His peculiar presence, where, as His oracles inform us, "His stories are built—which are stretched forth by His understanding, and in whose circuit He continually walketh." We may think, with the profoundest awe of the power that was necessary for the creation of that magnificent city which "hath foundations," and which could be fitting for the mansion of God,—its builder and maker.

If possible, too, we may have this feeling of admiration for His migh-tiness, deepened and increased by the idea which Scripture conveys to us of the magnitude of this seat of the Divine majesty. "Behold, says Solomon, the Heaven, and the Heaven of Heavens cannot contain Thee!" Behold, immense as are their boundaries, if boundaries they have,—wide-spread as may be their compass and extent,—vast, beyond computation, as may be their dimensions, they cannot confine Thee! And yet, infinitely enlarged as they may be, the Lord alone hath created them, and His right hand hath spanned them. What a view does this present to us of the immeasurable *greatness* of God!

2d. After ascribing to the Almighty the creation of Heaven, the Heaven of Heavens, our text adds "with all their host," by which we are probably to understand, 1st. Those multitudes of angels and celestial spirits who are represented in Scripture as thronging the Throne of the Deity to do Him homage, and to execute His commands:—beings of the highest rank in the scale of created excellencies,—with intellects far advanced beyond the loftiest standard of human wisdom, and with natures unstained by moral depravity, and assimilated, in purity and holiness, to the Divinity from whom they emanated. These are the thousand thousands that hearken to His voice and fulfil his behests,—who are called His hosts;—the ministers of His that do His pleasure; they, who, once on earth, in strains of heavenly melody, caused the air to resound with shouts of "Glory to God, and peace and good-will to man," and whose notes of praise and adoration mingle with the song of the redeemed, and are echoed and re-echoed, in ceaseless harmony, through the vaults of the New Jerusalem. The formation of these

happy and exalted spirits with all their characteristics, exhibits no inconsiderable proof of the greatness of Him, from whose hand they derived their existence.

But it is not these alone to whom we regard the text as referring. The phrase "with all their host," may be understood, also, secondly, to include those splendid orbs which rule our globe by day and by night, and that brilliant galaxy of luminaries which roll in countless groups and surpassing beauty above our heads, diminishing the darkness and gloom in which our system would be otherwise periodically involved, and imparting to it an aspect of grandeur as grateful to the eye, as it is instructive to the mind, and refreshing to the heart. The manifestation of Divine power which these display is adapted the more forcibly to strike us from our ability to survey them. Who can raise his eyes to the glorious expanse hung out, in such extent and symmetry, above him? Who can take his imaginary flight through the boundless fields of space;—can look upon the celestial concave with its millions of lights suspended from its surface;—can behold the silvery queen of night tracing her path athwart the azure sky;—the planets wheeling in solemn order within their respective circuits;—the stars, here and there, singly or in clusters, and with varied degrees of brightness, gradually opening on the sight until the whole firmament becomes crowded with splendor; who can meditate on this grand and sublime spectacle, without being overwhelmed by the consideration of the energy which was necessary for their production?

Our wonder, however, need not be limited to the mere perception of these things, but will have a larger scope for its exercise, if we reflect on the amazing disclosures, in respect to the size and motions of the heavenly bodies for which we are indebted to the investigations and deductions of astronomical science. The intelligence which these convey to us of the enormous bulk of the planetary spheres, and the velocity of their movements, completely triumphs over the imagination, and transcends the utmost point of human conception. What, for example, but bewilderment can result from our boldest efforts to grasp the notion of objects which are millions of miles distant from us in the regions of space,—with diameters hundreds of miles greater than the largest measure of our earth;—revolving incessantly, at rates of thousands of miles per hour:—one of them, viz.: Mercury, it is said, passing over nearly one hundred and ten thousand miles per hour, or almost eighteen hundred and fifty miles per minute.

And, if we leave these and direct our thoughts to the great centre around which they roll;—the glorious Fountain of material light and heat, we shall find even more, if practicable, to baffle every attempt at representation of a matter so stupendous and sublimated. For what apprehension can we have of a body whose diameter we are told approaches to a million of miles, whose circumference is of capacity sufficient to embrace more than thirteen hundred thousand globes as large as that which we inhabit, and whose surface could be occupied by as many souls, as it would require eight hundred and fifty thousand worlds such as ours to accommodate. Every image we have formed, or can form of the immensity of the Universe, must fall far short of any thing like a complete and comprehensive estimate of this magnificent luminary, in all its extent

and relations, and the powers of our minds must be infinitely enlarged before they can take in (except very imperfectly) a subject of such exceeding sublimity and grandeur. And yet, notwithstanding its vast dimensions, the glorious Sun that illumines these terrestrial scenes is only, it is supposed, one amongst incalculable numbers of similar orbs diffused, far and wide, throughout the range of creation, by some of which it may be, and probably is surpassed in capaciousness and splendor. What a transcendantly glorious scene do these immense operations present to our view. How amazing to think of worlds upon worlds above us, beyond all possibility of computation, urged forward, from time immemorial, with inconceivable velocity within their prescribed circles! How wondrous to conceive of this massy globe on which we dwell, with all within its confines, shooting through the heavens with a daily speed of more than a million and a half of miles!—to pass from it to the blue ethereal garnished with a dazzling collection of brilliant orbs; where suns and systems uninterruptedly revolve around each other! And how far beyond all is there cause for astonishment in the aspect in which these mighty works exhibit their Almighty architect! For by His word alone were the heavens made, and all the host of them by the breath of His mouth. His is

—————“th’ all perfect Hand!  
That pois’d, impels, and rules the steady whole:”

3. From the contemplation of the august subjects on which our thoughts have been occupied, the inspired penman, by a process of gradation, descends to this terrestrial ball,—whose construction it next considers as affording additional testimony to the *greatness* and *Omnipotency* of Jehovah. “Thou hast made the earth and all things that are therein.” The sea, being subsequently spoken of in the text, reference may here be regarded as made to the solid parts of our globe, with its mountains and valleys;—its vol'canoes and caverns;—its plains and forests;—its diversified vegetable and mineral possessions;—and the innumerable animals, known and unknown, that fly through its atmosphere, or move on its surface, or dwell within its bosom. If the ability and wisdom of an artist are to be judged of by the extent and variety of His operations,— the perfection that characterizes them, and their adaptation to the important objects they are designed to accomplish, what a wide range have we here for the most enthusiastic admiration of the skill and energies of the *Omniscient Creator*! The power required for the formation of such a huge mass of matter as our earth embraces, covering an area of more than two score millions of square miles is truly prodigious. But what language can convey any notion of this power, (except at a remote distance from the reality) When we ponder on its manifestations in the numerous and variegated productions with which it abounds! Traverse it from Table Bay to the sea of Kamtschatka, and from the Gulf of Tartary to Liberia:—Wander over it from George's Sound to the Western Isles, and from Cape Verd to the Amazon, and every where will be found traces of the Divine might and greatness of the most stupendous character. *Here*, we find volcanic structures rearing their summits to the skies, and pouring forth deluges of molten fire:—*There*, lofty mountains rise in majestic grandeur, whose sides exhibit a thousand meandering rills flowing down to fertilize the

land, and to whose grateful shade the beasts of the forest resort for repose and shelter. In some regions, immense deserts stretch out to an apparently illimitable extent, while in others, rocks and precipices present their awful fronts to view; and again, in others the foaming and headlong cataract, or the impeneable and unfathomable cave impress the mind, and oppress the heart with sensations of awe and terror.

But, besides these objects of tremendous sublimity and magnificence, the surface of our globe offers to the sight multitudinous groups of more or less exquisite forms and appearances, that open to us a source of well grounded admiration. Its verdant and beautiful covering;—the intermixture and diversity of herbs, and trees, and flowers, with which it is adorned,—the mingled riches of its fruitful plains—its crystals and ores;—the springs and rivulets that intersect it at numerous points: from what an inexhaustible treasury must the materials for these, and countless other substances have been derived! How glorious in knowledge, and exalted in ability, must have been the artificer from whose hand they sprung, and by whom they were moulded into such a profusion and variety of lovely shapes!

But, turning from inanimate to animate nature, we are still more vividly struck, if possible, with the greatness of God. The wild beasts that roam the forests;—the feathered tribes which swarm the air;—the myriads of insects that sport in the sun-beam;—the creeping creatures which no catalogue can embrace, that trail along the ground, or under the ground— the worlds of active existences in miniature which the microscope discovers— who can look at these, or minutely search into their figures and characters, —the correspondence and utility of their parts, and their wonderful motions, and functions, and instincts, without exclaiming with the Psalmist, “O Lord, how manifold are these Thy works! in wisdom hast Thou made them all.” Truly in wisdom has God made them all, but in none that have been mentioned has He displayed more amazing skill, and rare contrivance than in His last noblest and dearest work—the creation of man. For, if we have regard only to its physical anatomy, how fearful and surprising is the contexture of the human frame, with its bones, and muscles, and nerves, and veins, and arteries, and ligaments! What a combination and complication does it exhibit of nice and delicate machinery! Nothing can exceed in skill and ingenuity the several parts of our corporeal fabric, each having its separate office, yet each depending on the other for the due and regular discharge of its appropriate business. Though compressed within a narrow space, this curions structure may be said to embrace many systems—the venous, vascular, arterial, nervous, bony and muscular systems, with organs of sight, and sound, and smell, and taste, and touch, and respiration:—all arranged in a form the most compact and convenient,—mutually receiving and imparting aid, one to the other:—answering their respective ends and purposes, and yet operating effectually and advantageously, in a variety of secondary ways. How does the whole manifest the most impressive characters of surpassing ability and judgment, and of a contrivance and execution infinitely beyond the attainment of any but the intelligence and power of the Deity!

Astonishing, however, as are the composition and constitution of man's bodily frame, how do these sink in comparison of that spirit in man, and

that inspiration of the Almighty which giveth him understanding?—the *immortal mind* by which this whole system is moved and animated, and through which it derives its pre-eminence over that of other animals! that principle within us which shows itself in bold efforts of genius:—which carries us into futurity:—that soars above the stars, or penetrates to the centre of the earth:—that principle which possesses, in some degree, a creative energy, and enables us to devise and accomplish:—that principle which unites us to our Maker, stamps upon us one strong feature of that glorious and divine image in which we were originally made, and enables us to appreciate the perfections of the Creator, and to ruminate on His works:—that principle, in fine, which exalts man far above the perishing concerns of the world, and connects Him with the eternal sovereign in the Heavens.

“ How complicate, how wonderful is man!  
How passing wonder He, who made him such!  
I tremble at myself,  
And in myself am lost!  
Thought wanders up and down, surpris'd, aghast,  
And wondering at her own: how reason reels!  
O what a miracle to man is man!

The last objects to which the text refers, as created by God, are the seas and their contents. Thou hast made—“ the seas, and all that is therein.”

By this, of course, we are to understand that mighty congregation of waters diffused around our globe, with every creature and thing which they embrace. And these, too, surely discover, in no small measure, the greatness of their Almighty Creator, for not the least sublime and awful are they of His gigantic operations. Ideas of grandeur are inseparable from the contemplation of the immeasurable ocean, stretching across and covering an extent of nearly two-thirds of the surface of our globe: *here*—spreading out its waters with a gentle swell: *there*—forming itself into fearful and voracious whirlpools: *here*—rolling its tempestuous billows, with destructive force along, and *there*—dashing with deafening noise and tremendous violence against a thousand shores, overwhelming some of them in utter ruin, and leaving others carpeted with the gayest and most beautiful verdure. Add to these—its craggy and precipitate rocks, around which it plays, or against which it vainly expends its strength—its frightful abysses—its dark unfathomed and unfathomable caves, teeming no doubt with plants and corals—its billions of inhabitants of every shape and size, from the monster

“ Whose pastimes like a caldron boil the flood”

to the numerous classes of vermes, of which we are told thousands may be comprehended within the compass of a cubical mile of water; and what language, not of mortals, but even of winged seraphs on high, can sufficiently magnify the majesty and greatness of Him, who, by a word, spake these wonders into existence.

But, leaving these noble themes, on which time forbids us longer to dwell, we come, in the order of our text, to consider, finally, the greatness of God, as exhibited in another aspect, viz.: in the preservation of

all these mighty efforts of His creative power. "Thou preservest them all." And no less exalted, indeed, is His *greatness* in this, than in the other views in which we have been regarding it. For, what other than the same Almighty wisdom and intelligence that were necessary for the fabrication of the stupendous system of the Universe, could be competent to its maintenance and support. If the creation of the Heaven—the heaven of heavens, with all their host, involve a power, to any thing like a notion of which our loftiest conceptions are not commensurate, it cannot consist with any inferior power to uphold these magnificent agencies in being. What but the same Omnipotence that formed, could so accurately and admirably balance, and adjust the measures, and movements, and locations of those beautiful orbs, which are diffused in such order and splendor over the celestial canopy above us? What but the same Eternal Mind, whose fiat originally produced them from chaotic confusion, could prescribe for them those laws by which they are governed, and through whose influence they have been perpetuated in their pristine activity and vigor? But for the power of universal gravitation which directs their actions,—the mutual checks of their centripetal and centrifugal forces—instead of describing, with unbroken regularity, their unvaried rounds, must they not, long since, have rushed against each other with awful and crashing violence? Wheeling and whirling around their respective axes with velocities that defy all human estimation;—unrestrained by the hand which first launched them forth into tracts of infinite space, and unsubjected to the rules ordained by Him for their guidance, must they not, ere this, have been crushed into countless fragments and scattered, in wild confusion, throughout the Universe, causing the blue vault above us, instead of affording one extended scene of harmony and beauty, to be transformed into a prospect of horrible and overwhelming desolation? Surely, then, if God's ineffable *greatness* be obvious and acknowledged in the creation of these vast and glorious fabrics, it must be equally so in their preservation.

But again,—connected with the preservation of these, we are led by our text to consider the wonderful energy of the Most High in the preservation of the "earth, and all things that are therein—the seas, and all that is therein"—for, should the power of attraction, by which the heavenly bodies are circumscribed within their appropriate spheres be suspended or withdrawn, not only they, but the entire Universe would be thrown from their equipoise, and be resolved into their primary nonentity.

But now hath the Lord so done His marvellous works that they ought to be had in remembrance. Astonishing in contrivance,—elegant in decoration,—perfect in execution,—as are the celestial and terrestrial mechanisms of the Deity, in the most inconsiderable of which he has not left Himself without witness: they furnish, in their continued existence and preservation, no less than in their creation, a striking attestation to the incomprehensible *greatness* of Jehovah. By placing the Sun in a position, where every spot, in turn, should be vivified by his beams, and enriched by the blessings of his light and heat, by the nightly and gentle distillation of the dews of Heaven,—by controlling the raging sea and defining its boundaries, beyond which it cannot pass,—by endowing the myriads upon myriads of animals, of various kinds and species,

which have their habitation on the earth, or in the waters under the earth, with an instinctive sagacity to procure for themselves the nourishment suited to their respective natures which He so munificently provides for them;—and lastly, by investing man with faculties proportioned to his necessities, and adapted to his condition, and answerable to his high and immortal destinies!—how clearly does God, in all these things, evince His preserving care,—shew forth His supreme, eternal, allmighty intellect, and display a wisdom and power which are matchless,—unbounded,—universal and irresistible! “O Lord my God Thou art exceedingly glorious.” “The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing.”

I have thus, though with a deep consciousness of my inability to do justice to so exalted a theme, endeavored to portray some of the leading proofs, suggested by the text, of the *greatness* of God, as exhibited in the works of His Creation and Providence.

The topics I have selected, though familiar, can never be uninteresting to the pious mind, and are, besides, appropriate to the occasion, as being probably among those which occupied the contemplations of the founder of these Lectures, and led to their institution. One other, and most instructive and interesting light yet remains, in which we feel assured we should fail to answer the design he had in view, and, also, be wanting in our duty, as Christians, did we not briefly, at least, regard the subject. My reference, as you doubtless anticipate, is to the wondrous plan of salvation, by the sacrifice of the death of Jesus Christ, and the display of the Divine attributes, so surprisingly united, yet honored in the great work of our redemption.

Consider, on the one hand, man ruined by the fall,—alienated from the favor of God—liable and most justly so, to the direst punishments, and totally incapable, even though possessed of the highest wisdom of the highest Archangel in heaven, to devise a scheme for his extrication from his awful condition. Consider, on the other hand, “God in Christ reconciling the world unto Himself, not imputing unto them their trespasses and sins”—that they being justified, cleansed and sanctified by the grace, and blood, and spirit of Jesus, might be made the righteousness of God in Him—and what a transporting view of the perfections of the Great *I Am* is afforded by the contrast! What but the most supreme and unsearchable wisdom could have contrived:—what but the most Omnipotent *greatness* and power could have executed a mode for the restoration of guilty, perishing mortals to an acceptable relationship to their Maker! A mode so perfect in all its parts, and so unerringly suited to the accomplishment of its high and holy purposes! By this amazing dispensation, what distinguished lustre is made to surround the combined attributes of the Deity! How does it show forth the indissoluble union of mercy and truth—the affectionate and affecting meeting and greeting of justice and love! By it the authority of the Sovereign Ruler of the Universe is sustained—the law is magnified and made honorable—the awful character and deserts of transgression are in a most peculiar and astounding light arrayed before us, and yet the repentant and believing offender is everlastingly saved. What miracles are these! How does the subject outwing the loftiest flights of the imagination—illustrate the

insufficiency of human reason, and characterize with feebleness and imperfection our efforts at wonder and praise! What, of all the mighty and magnificent works of God we have been contemplating, can exceed *in greatness* that invention of the eternal mind, by which, conflicting elements, incapable, in the idea of men and of angels, of reconciliation, have been made to harmonize, and glory to God in the highest—peace on earth, and good will to erring and rebellious man, are blended in lovely and lasting unison! “O mystery of redeeming love, great, and unfathomable! O the depth of the riches, both of the wisdom and power of God! how unsearchable are His judgments, and His ways past finding out.”

In conclusion, let me beg your attention to a few practical reflections. We have been engaged, my brethren, in the investigation of a subject of the most sublime and awful character,----a subject, to a just and complete conception of which, the most exalted created intellect is inadequate----a subject of which eternity itself will probably afford us no knowledge commensurate with the reality. *We have been dwelling on the Greatness of God.* We have approached it, we trust, with the most unfeigned humility—not presuming to do more, than glance at its surface. The slightest and most feeble perception of it, however, is sufficient to make us praise, adore and tremble: praise—at the contemplation of the wonderful revelations that are laid open before us in the book of nature and of grace: adore—at the condescension which the Lord has shown in the discoveries He has made to us of His inexpressible perfections in the works of Creation, Providence and Redemption: and tremble—at the fearful and tremendous majesty and power of Him from whom such works could proceed, and whose face is, one day, with its smiles, to invite us to everlasting happiness, or, with its frowns, to consign us to endless misery.

My brethren let us recollect, and never forget that the power and *greatness* which commanded into existence “the heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that are therein,” and whose mighty energies alone have “preserved them all,” will be hereafter employed in rolling those heavens together as a scroll, and causing them to pass away with a great noise—in dissolving their hosts, and making them to fall down “as the leaf falleth off from the vine, and as a falling fig from the fig-tree,”—in occasioning the elements to “melt with fervent heat, and the earth, and the works that are therein to be burnt up.”

O! let our prayers be earnest, and frequent, for such practical faith in that greatest of all the works of God—the Atonement wrought out for us by the blood of His blessed Son, that, when the Universe and all its glorious contents shall be swallowed up in oblivion,—when the sun shall be turned into darkness, and the moon into blood,—we may be safely gathered into the garners of Paradise, and amidst

“The wreck of matter and the crush of worlds,”

may be casting our crowns at the feet of Jesus, and swelling the chorus of the just made perfect, may be chanting in the language of the Church triumphant, “Thou art worthy, O Lord, to receive glory, and honor, and power: for Thou hast created all things: and for thy pleasure they are and were created.”

FOR THE GOSPEL MESSENGER.

## AGED AND DISABLED CLERGY,

Extract from a Sermon on Thanksgiving day, 1843.

The application before you on this day needs no argument—no attempt to awaken, or to increase your sensibility, nothing more than a simple statement. “Protracted life is protracted woe.” The aged have *their infirmities and sorrows*. Now let there be added to the natural penalty of age, to the feebleness, the helplessness, the sickness, and the loneliness of that stage of human life, the privations, the afflictions, and the apprehensions of *poverty*, and what more afflicted person (a conscience stricken victim alone excepted,) can you conceive of? It is for the mitigation, in some small degree, of the condition of such persons, that it is proposed to make an offering on our annual thanksgiving day.

*Our Church*, in South-Carolina, though in the second century since its planting, had made no provision for its *aged Clergy*, excepting, not long since, the formation of a Society which has but few members.

The case of the widow and the fatherless of a Clerical family was early considered, and wise, and God be praised successful measures for their relief, though not by any action of our Convention, but by an association, are in operation.

The superannuated Clergy were comparatively *few*, and perhaps it was deemed unnecessary to take them out of the hands of *private liberality* which has never failed, and in which our confidence is unshaken. But the number of the Clergy has increased, private liberality may *not be* adequate to the exigency, and it is the duty of the Church, a duty recognized in all ages, and by every important branch of it, *in its collective capacity*, to make some provision for the aged and disabled of their Clergy. At the Ecclesiastical Council of this Diocese in 1842, a Committee on this subject was raised, their report you have heard; and in obedience to their recommendation, sanctioned by a resolution of the Council of 1843, the collection will be made to-day.

The duty; the humanity; the satisfaction; the usefulness; the relation it bears to the welfare of the Diocese, to the advancement of Christianity in general, and to the great motives of the Christian’s conduct, viz: the honor of God, and the salvation of men, of the proceeding, are *obvious*, and for the proposed offering, *what* more appropriate time could be selected, than the thanksgiving day?

With hearts filled with gratitude to God for his countless mercies—with tongues tuned to *his* praises—with knees bent in humble thankfulness—with eyes filled with tears of joy, in sympathy with the beloved ones spared to share with us the duties, the satisfactions and the hopes of life—with gladness quickening the pulse, and associated with our recollections, occupations, and anticipations—when we are so disposed to kindly feelings, and beneficial deeds, when God in his holy word has been teaching us, that alms and oblations; offerings for religion and charity are appropriate, and acceptable in his sight—good tokens of our sense of gratitude to, and love for him our infinite benefactor, *is not* this a fit time to ask thee to open thine hand wide to the poor man of thy brethren, the ministers of *thy Lord*, the watchmen, the shepherds, the guides, and the helpers to the heavenly fold, of your souls.

Our thanksgivings and praises, have I trust, been sincere, cordial, elevated, not with the voice and the organ only, but with the spirit, and the understanding also. Our offerings, it cannot, it will not be doubted, will be "not of constraint, but willingly—of a ready mind—" every man according to his several ability—as of the ability which God giveth—offerings, which will be "more blessed" to the giver than to the receiver—worthy of the motives which invite us to make them, of the relation in which we stand to the great head of the Church, and to his ministering servants, and *adequate* to their immediate purpose. We ask no more. We expect as much. We have great and increasing confidence in the intelligent, enlightened, generous members of "the Church, which is his body, the fullness of him that filleth all in all."

#### APPENDIX.

##### *Hospitium, or Refuge for Decayed Clergymen.*

Of all the objects of sympathy and benevolence, we can imagine none more calculated to awaken the deepest interest than the faithful minister struggling with penury, and bowed down by age or infirmity. Once, both in practice and precept the bright exemplar of all Christian virtues, self-denying, yet bounteous to others, he himself is now destitute of the very food which he was so ready to bestow—once the public teacher of patience in adversity, he now exhibits in his own person that lesson of obedience and submission which his lips had so often inculcated—once the pastor who "allured to brighter worlds and led the way," he is not now, in his fallen fortunes, the less deserving of love and esteem. It is, however, surprising, that while the other professions have their hospitia, or asylums for decayed members, such an institution for Clergymen is yet a desideratum; and we perceive from a circular which is now before us, that a gentleman in a neighboring county has awakened attention to the subject. The circular is addressed to the Clergy, but, doubtless, there are many of the Laity, favored in regard to worldly circumstances, who would gladly assist in so good a work. The latter is as follows:—

"Almost every profession and trade have established asylums for their old and decayed members, yet the Clergy have no establishment of the kind, although perhaps there is no class of men who from education and previous habits of life feel more acutely the reverses of fortune. Men having been employed in the sacred performance of their holy office, should not be allowed by their order to sink into the misery which dire poverty too frequently occasions. To obviate the state of degradation which destitution produces, the writer of this circular, himself a Clergyman of the established Church, is desirous of instituting such an asylum or 'hospitium,' either for the permanent or temporary refuge of distressed Clergymen, and begs to appeal to his more wealthy and reverend brethren to co-operate with him in the undertaking."

The object does indeed appear most praiseworthy, and as the cry of the widow and orphan is not disregarded, so we trust the wants of the surviving, but fainting laborers in the Lord's vineyard will not remain unsupplied.—*Hereford Journal.*

**NOTICES OF NEW PUBLICATIONS.**

*The Priesthood in the World, a Sermon delivered at an Ordination in Sept. 1843; by Rev. Dr. Wyatt, of Baltimore.*—We were prepared by the reputation of this author, and of this Sermon, (for it could not but be noticed, and if noticed lauded,) to be instructed and interested from its perusal, and we have been so in no ordinary degree. Indeed there is an originality in the manner of treating the subject, and in the thoughts, as well as solid, seasonable doctrine, and the style of an elegant practised writer, which must gain the admiration of the reader, and incline him to a second or a third perusal of it. The “necessary agency” of the Christian Priesthood, not so much in the Church, (for that branch of the subject had been considered in other discourses,) but in the community, and the trials to which it is liable are the chief topics, but there are others incidentally introduced which afford opportunity for valuable counsel, as well as conduce to the great object of the discourse—the commanding the sacred Ministry to the reverence, the sympathy and the prayers of the Laity. We enrich our pages with these extracts:—

1. *The influence of Kinsmen contrasted with that of a Clergyman.*—“The parents whose careful moral culture of their offspring has been such as to secure the applause and gratitude of the world, are they who, from the first, like the mother of little Samuel, have brought their little ones into the temple, and dedicated them to the Lord, and sought for them the care and admonitions of the priesthood. But let me not seem to restrict the influence of the ministry to the early period of life. To enforce the power of religion over the character; to correct those vices of the temper which, in domestic life, occasion a greater amount of unhappiness, than all the calamities which Providence may ordain to fall upon us; and to arrest the progress of those destructive habits, and associations, and schemes, which sometimes exert an iron despotism, over manhood and age; members of the social circle, kinsmen, those who are bound to us by the highest and holiest ties, are often found to be the last and feeblest agents. Their appeals irritate pride of character; seem not to be disinterested; are liable to be uttered with undue warmth or pertinacity: while the messenger of God, charged with an imperious responsibility; open to the suspicion of no personal interest; deemed qualified to admonish where the nature of a spiritual law, and the glory of God’s admonition, and the safety of the immortal spirit are involved; the messenger of God speaks under circumstances most favorable to a welcome and successful reception. The gospel system is thus applied to each heart, more closely, uniformly, boldly, and with more sanctifying energy, than by any other instrument.”

2. *The influence of the Priesthood on Society at large.*—“God’s wisdom has ordained that from the earliest promulgation of the remedial system, it should be applied and administered by a distinct order of men. Deriving their authority from the same source as that of the revelation itself; in an office to which every succeeding age adds the sanction of its trust, and gratitude, and veneration; standing aloof from all the conflicts which agitate and disunite the other portions of the community; recognised as bound by solemn vows of duty and honor to speak,

what it might sometimes be esteemed an injury that other men should speak : they can effectually discharge the functions of an office, that of censor of morals, which Roman sages and patricians deemed equally weighty and honorable. The priesthood, too, not left to obtrude upon society instruction or admonition, consolation or rebuke, are sought for their ministration. At stated seasons often recurring, they have open access to the ear of the community ; addressing them collectively, they inculcate general principles, yet give to every one his portion in due season ; and as they scatter among the sometimes dense mass, the seed of the divine word, proclaim with it the unfailing promise, ‘as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater ; so shall my word be, that goeth forth out of my mouth ; it shall not return unto me void, but shall accomplish that whereto I sent it.’” \* \* “ All people have instituted a priesthood, while in many nations their influence has been only selfish, and superstitious, and cruel, and profligate, and bloody, yet none could tear from their minds the innate conviction of the necessity of the altar and the priest. And they among ourselves, who would scoff at the proposition to ask a fellow artisan or husbandman, to counsel or minister to them in sacred things, if the novelty of the unauthorised assumption of office be but hidden by the lapse of a few years, will confide, and revere, and worship, as if all the requisitions and rites of the everlasting gospel had been complied with.”

3. *The prevalence of the evil of undervaluing the Priesthood.*—“ Instead of the ministry being regarded as a wholesome conservative element in the social mass ; or like civil government, as the property of all for the good of the whole, it has to encounter a hostile, partisan feeling, as if it would maintain selfish and separate interests. The Christian Church, comprising the word, the ministry, and the sacraments, each of which is essential to its organization, and integrity, is the redeeming covenant visibly embodied and active. We never fail to find a false estimate of either of the constituent parts of this sacred institution, productive of irreligion. Whether the general knowledge of the written word is withdrawn, as before the reformation ; or the sacraments are undervalued, as mere emblems unprofitable to those who fancy themselves possesseed by other means, of the substance ; or the divine character of the priestly office is disregarded, as carrying with it no high and indispensable sanction ; the experience of every country, and of none more impressively than our own, proves that either gross immorality, or cold hearted infidelity, or wild fanaticism, will surely succeed.”

Our author attaches great importance to the Sacrament of Baptism, as is evident from the first quotation we have ; and, in another place, expresses the just opinion that its influence may be expected to accompany the partakers of it “through the whole remainder of their pilgrimage.” But the deserved estimate of this very able and appropriate discourse depends on its being read entirely and deliberately.

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*The Appeal to Antiquity, a Sermon delivered on the 7th Sunday after Trinity, 1843 ; by the Rector of St. George’s Church, Astoria, L. I. Rev. J. W. Brown, A. M.—Surely the Church may expect her Clergy to*

prefer her calendar, and our author has followed good example as respects the date of his Sermon. It is consistent throughout, setting forth Church doctrine and no other. Although when she refers to "ancient authors," she names "Holy Scripture" in the first place, and never intended to honor the former, except as witnesses who had the best opportunity of being capable to bear witness, both as to doctrine and usage, she has been misunderstood, or more probably misrepresented. Our author has set the matter in a clear light, and is very happy in his illustrations, showing how the doctrine of the Trinity—the obligation of *infant baptism*—and the Constitution of our Church are sustained, and the errors of Rome detected by the writings of the early authors. But let him speak for himself:—"That the oldest Christianity is the best, is a maxim which no sober-minded Christian will dispute, and which needs no proof. They who lived nearest the age when Christianity yet existed in all the vigor of her primal vitality are, for that reason, the most eminently qualified to judge correctly of its doctrines, and rites, and ceremonies—for they stood at the fountain head, and drank its waters unadulterated by the foul streams of sophistry and error. They who lived on the verge of the Apostolic times, and held converse with Apostolic men, are the safest witnesses of Apostolic teaching. They can tell us truly what was the faith, and what were the usages of the Church in those days, when the echoes of the Apostles' footsteps had not yet died away from around her altars. Still, as of old, the faithful Christian is assailed by the voice of heresy, and still his attention is distracted by the various forms of error which a self-confident and faithless age multiplies around him. The prolific brood of deceiving spirits is continually augmented in number, and waxes bold in new impieties. Where then shall he turn, to find rest for his soul, with more assurance than to those first witnesses, those primal confessors of the faith once delivered to the saints, upon whose spirits the impress of the teaching of Paul, and Peter, and John, was yet fresh and warm? In the innumerable points of difference which thrust themselves upon him connected with doctrines or rites, concerning which Scripture is alleged to be obscure, or altogether silent, why should he not receive the teaching of these unimpeachable witnesses? Why should he not reverently hearken to the voice of an Antiquity which is truly Catholic? Why should he not stand in the way in which Apostles, and Martyrs, and Confessors, followed their Divine Leader, and there 'see and ask for the old paths, where is the good way, that he may find rest for his soul.' Strange indeed it is, my brethren, that this safe and reasonable principle should be lost sight of, and even scouted by many who yet call themselves by the name of Christ." \* \* \* "Our Church, in common with nineteen-twentieths of the Christian world, holds that the commission and authority for ministering in the name of God, has been transmitted from the Apostles in unbroken succession—that the Apostles left the power which they had received to govern the Churches, and to preach the Gospel, and to administer the sacraments, and to ordain other Clergy to assist in all these duties, in the hands of a certain class of chief pastors, to whom in early times the term *bishop* was appropriated, and that this power has been handed down from their time until

now.\* Of those, therefore, who deny the force of the Scriptural argument,† or hold the interpretation of the passages on which we rely to be doubtful, we ask that a fair appeal may be made to Christian antiquity. We gather the unanimous witness of the Fathers of the Church from the days of the Apostles to the time when the unholy usurpations of the See of Rome first disturbed the peace of Christendom. We find, that with the exception of the heretic Arius and his followers, and of a few doubtful passages in Jerome, the Apostolic constitution, authority and functions of the ministry, as now understood by the Church, were altogether unquestioned. We find that in the seventh century arose the novelty of the Papal supremacy; when Boniface III., first received the title of universal bishop from the Emperor Phocas, as a reward of his subserviency and flattery to this basest of tyrants; but that apart from this usurpation of the Papacy, Episcopacy prevailed without the least opposition in every Christian Church throughout the world until the sixteenth century.‡ On such a question as this the appeal to antiquity is peculiarly satisfactory and decisive. It is not necessary that I should at present occupy your attention with its details, as every intelligent and well instructed member of our Church may at once turn to the many luminous treatises which present it in all its bearings." \* \* \* "We admit, with the Romanist, that 'the oldest Christianity is the best, and with this admission we advance fearlessly to the trial of our faith. Let the appeal be made to the word of God, and we are ready on every controverted point to give 'a reason of the hope that is in us with meekness and fear.' Let the appeal be made to the consentient voice of the past, and we doubt not for a moment on which side the balance of authority will be found. Bold, indeed, and adle as bold, is the assurance which endeavors to fix the charge of novelty, and of consequent departure from the standard of primitive faith and practice, on that pure system which is embodied in our articles and liturgy. But, in meeting this charge we must be careful that we give the adversary no advantage over us, by neglecting to avail ourselves of the armor of proof which the rich stores of Christian antiquity can supply. Wholesale abuse and noisy declamation against errors, whose real want of support we are not prepared to show, are among the surest means of strengthening the cause against which they are put forth. These are not the weapons with which, in this age, the enlightened Christian will go forth to the contest with the subtle and well-disciplined controversialist of Rome. He will rather call upon him for the proofs of his assertions; and by unquestionable evidence drive him from his fancied stronghold, on the ground of primitive antiquity, as he has driven him from his entrenchments of the abused and perverted word of God."

*Sword's Pocket Almanac, Churchman's Calendar, and Ecclesiastical Register, for the year of our Lord, 1844.*—This useful vade mecum

\* See Percival on the Apostolic succession, particularly the Appendix, and the additions of the American Editor.

† The admirable Tract of Bishop Onderdonk, of Pennsylvania, entitled "Episcopacy Vested by Scripture," exhibits the Scriptural argument in a manner equally lucid and unanswerable.

‡ See Townsend's notes on the New Testament. Note 2 to Part IV.

is before us. It deserves, and will command patronage. We miss the Canons, but presume we shall have them next year, with the additions (if any) of the next General Convention, and the Bishops and candidates at least, will be glad to have the "course of studies," and list of books recommended by the House of Bishops. We hope every reader of this Almanac, will purchase two books, recommended on the cover, Hobart's *Apology*, and Mant's *Commentary*, justly denominated invaluable. "This work should be in every Church family. It embodies within itself a complete Library of practical Divinity, furnishing the opinions on sacred subjects of nearly two hundred Divines of the Church of England and America."

*Patrick, Lenth and Whitby's Commentary.*—This work is recommended to Candidates for Orders by the House of Bishops, and than which there is no better, if any equal—(it ought to be in the Library of every well educated Christian,) is about to be reprinted in our country. To a late London Edition, there is added "Lownan on the Revelations." Would it not be well to make the same addition to the American reprint, and to publish in uniform binding Arnold on the *Apocrypha*?

*The Church Almanac for 1844.*—This number is adorned by a picture of the New Trinity Church, New-York, which for magnificence will be unrivalled by any ecclesiastical building in our country.

*Prefatory Note.*—The Church Almanac again presents its claims to the favorable regard of Churchmen. No pains have been spared to give value to the work, especially as a manual reference.

The feasts and fasts of the Church are all noted in the Calendar pages, accompanied by historical or practical illustrations from liturgical writers.

The statistics, general and diocesan, are made as accurate as was possible, with the means of information at hand. Secretaries of Conventions and others, are requested to furnish journals, reports, &c. with a view to further accuracy in a subsequent edition. Some notices of the Church of England and its institutions have been given; want of room has excluded more."

We note a few inaccuracies as respects our own Diocese, that they may be corrected.

Advancement Society, the Vice-President is Rev. P. T. Gervais.

Trustee for Aged Clergymen and Treasurer, J. R. Pringle, Esq.

Society for Relief of Widows and Orphans of the Clergy, President C. Alston, Esq.

The Convention meets this year on February 17th.

We learn from this instructive pamphlet, that the whole number of Bishops of the "Reformed Catholic Church" is 86, and of our own Church 22, and of Priests and Deacons 1,222, and of members estimated at one million, two hundred thousand.

## SELECTIONS.

## OUR ARTICLES NOT CALVINISTIC.

From Le Bas' Life of Cranmer.

It is well known that this Formulary is frequently and confidently appealed to, at the present day, by persons who fancy that its compilers discovered a system of qualified fatalism in the scheme of Christian redemption: and, by such persons, the great body of the Clergy of the Church of England are sometimes challenged to look into the Articles they have subscribed, and there to read themselves convicted of apostacy from the faith of the *Reformers*.\* It forms no part of our design to furnish a controversial reply to this misconception.† It may, nevertheless, be expedient to present to the reader's attention certain prominent considerations, which may enable him to form a safe and competent judgment on the point.

In the first place, then, it is to be recollect that Archbishop Cranmer must, beyond all question, be regarded as the chief compiler of the Articles of 1562; and nothing, I believe, would be more hopeless than the attempt to show, that the doctrine of personal predestination, or any other opinion of the same kindred, ever, for an instant, darkened his Creed. The spirit which animated his proceedings, was principally Lutheran; and Melancthon was the representative of Lutheranism, to whom his thoughts were constantly directed. Now, there is no one point in the history of the Reformation more indisputable than this—that Melancthon was the adversary of every thing resembling fatalism, whether philosophical or Christian,—and that, when Calvin began to build up his scheme of predestination, the author of the Augsburger Confession was deaf to all the applications by which the “Zeno of his day” (as he was then frequently termed,) endeavored to win him over to something like conformity with his notions.‡ It is true that Melancthon, (as well as Luther,) in the outset of his inquires, got himself entangled in what he afterwards called, sometimes the *Stoical*, and sometimes the *Manichean* perversions. But it is also undeniable, that he very speedily extricated himself from the labyrinth, and intimated his deliverance to the world, by expunging the ungracious doctrines from his *Loci Theologici*, so early as the year 1535.§ Luther, indeed, made no formal retraction of any opinion; he was without leisure, or without patience, for a revisal of his writings. But in his last work of importance he laments that, after his death, his writings would probably fortify multitudes in their errors and “*delirations*;” and he therefore adds a solemn warning, that we are not to inquire concerning the *predestination* of a hidden God,

\* The very essence of ignorant misrepresentation seems to be concentrated in a saying, attributed, I believe, to the illustrious Lord Chatham; namely, that the English Church has a Popish Liturge, Calvinistic Articles, and an Arminian Clergy.

† Archbishop Laurence's Bampton Lecture will either provide the reader with all the knowledge which can be necessary for his information, or at all events, will direct him where to find it.

‡ Laur. Bamp. Lect. p. 422, 423.

§ Laur. Bamp. Lect. p. 410, 411.

but, purely, to acquiesce in the things which are revealed by our vocation and the ministry of the word.\*

*Cranmer not a Predestinarian.*

Such were the models which Cranmer had perpetually before his eyes: and there can be no reasonable doubt, that his own personal views respecting these questions, were, throughout, substantially in harmony with their's. That he had no esteem for doctrines savoring of fatalism, may be collected from a letter of his to Cromwell,† in which he mentions a turbulent and fanatical Priest, who, in spite of all that *his own Chaplains* could do with him in the way of reasoning, was immovably persuaded that, like Esau, he was created unto damnation, and was with great difficulty prevented from putting an end to his suspense by self-destruction. The same thing may further be concluded from his selection of the Paraphrase of Erasmus, as a book of popular instruction; for Erasmus was the rational champion of the freedom of the human will, and the adversary of all extravagance, whether in the shape of superstition or fanaticism. It is rendered next to certain by the general tenor of his own writings, in which he appears as the decided advocate of universal Redemption, and an election, through Baptism, to the privileges of the Christian covenant; doctrines conspicuous in the Liturgical offices of our Church, but at mortal variance with the whole theory of Calvin.‡

It must further be considered, that to claim the Articles of 1552, as monuments of a *Calvinistic* faith, is, in truth, little better than a down-right anachronism. It was not till late in the year 1551, that Calvin began to be renowned as the great champion of the predestinarian doctrine. That he maintained this doctrine before that period, is, indeed, unquestionable: but his notions had, then, brought him any thing but homage and reputation. On the contrary, they exposed him to invective, even within his own narrow sphere, as the abettor of a system which made God the author of sin. The attack upon him, in his Church, by Jerome Bolsec, in 1551, was a signal for the formal commencement of the controversy, subsequently known by the denomination of *Calvinistic*: and it is the boast of Theodore Beza, (the disciple, and almost the worshipper, of Calvin,) that, in consequence of these debates, the questions relative to the free-will of man, and the decrees of God, were illustrated with a distinctness, *utterly unknown to the ancient Christian writers.*§ Combine with these circumstances, the fact, that the compilation of our Articles was completed early in 1552, and the absurdity of ascribing to them a *Calvinistic* origin, will be irresistibly obvious. The fame of the mighty master himself was, at that time, but just above the horizon. The way to his future supremacy, was, for the most part, still to be won. So that the world, as yet, was scarcely in full possession of the secret which, according to the confession of Beza, had well nigh escaped the sagacity of the primitive Doctors of the Church.

It is another important consideration, that, if the Articles were dicta-

\* Ibid. p. 258, 259. Ed. 1820.

† This letter has already been alluded to Ante, vol. i. p. 156, 157. It is now printed in Cranmer's Remains, vol. i. p. 159, 160 Lett. 165.

‡ Laur. Bamp. Lect. p. 329, &c. and p. 450, &c. Ed. 1820.

§ See Beza's Life of Calvin, ad an. 1551.

ted by a reverential regard for the sentiments either of Calvin or Augustine, the framers of them must have made up their minds to pour contempt on their own Liturgy. A collection of offices like ours, followed up by a decidedly predestinarian confession, would have been a perfect monster. No one, who has ever studied the character of Archbishop Cranmer, can believe that he would have lent his name to a combination so extravagant. Nothing can be more unlike the cautious and wary temper of his proceedings, than a sudden leap, from the ground on which he had labored for the preparation of our Liturgy, into the dark abyss of Calvinistic fatalism. His mantle fell, at length, upon a Protestant successor, animated by a spirit similar to his own. Early in the reign of Elizabeth, the Articles were revised, under the superintendence of Archbishop Parker: but even then, no infusion of Calvinism was admitted. The source of the correction was, manifestly, the confession of Wirtemberg, (a compendium of the Lutheran confession of Augsburg,) drawn up in 1551, for the purpose of being exhibited to the Council of Trent, and not impressed with a single lineament of Calvinism.\*

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#### ON BAPTISM.

From Beavens' Life and Writings of St. Irenæus.

The doctrine of the Church in regard to baptism has afforded less dispute than almost any other, down to the very times in which we live. It was fully recognized by Irenæus, and appears scattered up and down in various parts of his writings. He asserts in direct terms that baptism is our new birth to God, and ascribes to infants a share in that new birth equally with grown persons. There is no room for any equivocal meaning in these passages. It is not merely that he speaks, as a thing of course, of infants being baptised, (which by the plain force of words, he manifestly does,) but he directly ascribes to them also the new birth, which he asserts to be baptism. This testimony in favor of infant baptism, and infant regeneration, is very valuable from one who lived so near the apostolical times. The necessity of the laver of regeneration, he states to arise from the original corruption of man, whom he asserts to be and to remain carnal, until he receives the Spirit of God. The water of baptism is therefore a type of the Holy Spirit; and in baptism our bodies receive the union with God to eternal life, which our souls at the same time receive by the Spirit. In receiving the Holy Spirit, therefore, the soul of man receives that which it had not by nature since the fall; it becomes a living soul; for the Spirit of God is the life of the soul. This Spirit he elsewhere calls the Spirit of remission of sins, and declares that we are quickened by it. In connexion with what he says of our flesh being united to God in baptism, we may take what he elsewhere says, that our flesh is a member of Christ.

If we inquire for his opinion of the actual spiritual state of the Christian body, we shall find him declaring that those only are the children of God who do the will of God; that some remain thus in the love of God, even from the time of their baptism; others fall away, and cease

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\* See Laur. Bampf. Lect. p. 45—103, and 240—243. Ed. 1820.

to be his children ; and of those who fall, some by repentance recover their relation to Him, and remain thenceforward in his love. There is one passage in which he appears at first sight to deny forgiveness to those who sin since the coming of Christ, and thence to give some countenance to the idea that wilful sin of Christians cannot be forgiven. What he really does say is simply this ; that whereas the ancients who sinned before the coming of Christ did, when they had the Gospel preached to them in the regions below, and believed, receive remission of sins, there is no such hope awaiting those who now commit sin. If they die in sin, there is no further sacrifice remaining for them in the regions of the dead. We can scarcely avoid remarking the strict correspondence between the doctrine of Irenaeus upon this subject, and that contained in the formularies of the Church of England, particularly in the Baptismal Service, and the 16th and 17th Articles. And it is the more valuable, because it does not appear *directly* in the form of a precise statement, but indirectly as in the Scripture themselves ; showing that it pervaded the whole practical system with which his mind was imbued. The difficulty in the Scripture unquestionably is, that regeneration is no where in so many words affirmed respecting infants, and that there is language, as in St. John's first Epistle, appearing to restrict it to persons capable of actual obedience. Now in Irenaeus we find that omission supplied, and yet he uses without scruple the same kind of language as St. John ; showing that in the system he inherited, and that by an interval of only one descent from St. John himself, the two things which, with our prejudices, are apt to appear inconsistent, were parts of one and the same doctrine.

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#### A HINT TO RICH BEGGARS.

“ It has been our habit too long to look for help abroad, when we ought to find it at home. It is strange and sad to see, with what unconsciousness of any thing amiss, rich people and wealthy parishes, when they have a new Church to build, or an old one to restore, or a school to form, or some such local, and almost personal duty to fulfil, begin by asking how much they can obtain from this or the other society, and by sending far and near for aids to relieve them of their own obligations.”—*Archdeacon Manning.*

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#### A HINT TO PROPRIETORS OF SLAVES.

“ Whatsoever invests any man with a beneficial interest in the labor of his fellow-men, binds him to take a paternal care for them as members of Christ. It is a high sin in the sight of Heaven for a man to wring his wealth out of the shreds and sinews of his fellows, and to think that, when he has paid them their wages, he has paid them all he owes. He owes them a care as broad as the humanity of which he and they alike partake ; as he shall answer a the day of judgment, he may not dare to deal with them as less than members of the body of Christ. The dense masses of our manufactu-

ring towns, the poor families, our agricultural villages, are each one of them related, by the bond of labor and wages, to some employer, and on him they have a claim for alms, both of body and soul. The appeals to individual energies, by which the Church Endowment Bill was ushered into Parliament, and the recording, in that high place, of the great law which binds the holders of property, and employers of labor, to assume the charge of their welfare, are more worth to us than all the thousands that Ecclesiastical Commissioners can borrow of Queen Anne's bounty."—*Ibid.*

## FOR THE GOSPEL MESSENGER.

## ON DRUNKENNESS.

*Messrs. Editors* :—If some of your legal readers would inform me whether there be any Act of South-Carolina in force against drunkenness, I should be obliged, and I present them, and the public generally, with a copy of the Act of Great Britain on the subject, and would ask whether such a law duly enforced, would not be more effectual than an Abstinence Society.

E.

*An Act passed in the fourth year of James 1st, entitled an Act for repressing the odious and loathsome sin of drunkenness.*

Whereas, the loathsome and odious sin of drunkenness is of late grown into common use within this realm, being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like, to the great dishonor of God, and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen, and the general impoverishing of many good subjects, abusively wasting the good creatures of God :

Be it therefore enacted by the king's most excellent Majesty, the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, that all and every person or persons, which after forty days next following the end of this present session of Parliament, shall be drunk, and of the same offence of drunkenness shall be lawfully convicted, shall for every such offence forfeit and lose five shillings of lawful money of *England*, to be paid within one week next after his, her or their conviction thereof, to the hands of the Church-Wardens of that Parish where the offence shall be committed, who shall be accountable therefore to the use of the poor of the same Parish : and if the said person or persons, so convicted, shall refuse or neglect to pay the said forfeiture, as aforesaid, then the same shall be from time to time levied of the goods of every such person or persons, so refusing or neglecting to pay the same, by warrant or precept from the same Court, Judge, or Justices, before whom the same conviction shall be : and if the offender or offenders, be not able to pay the said sum of five shillings, then the offender or offenders, shall be committed to the stocks for every offence, there to remain by the space of six hours.

And be it further enacted by the authority aforesaid, that if any Constable, or any other inferior officer of the parish or place where the

offence shall be committed, to whom that shall be given in charge by the precept of any mayor, bailiff, or other head-officer, or justices of the peace, within their several limits, do neglect the due correction of the said offender, or the due levying of the said penalties, where distress may be had; then every person so offending, shall forfeit the sum of ten shillings of current money of *England*, to the use of the poor of the same parish or place where the offence shall be committed; to be levied by way of distress, by any other person or persons having warrant from any mayor, bailiff, or other head-officer, justices of peace, or court where any such conviction shall be; and to be paid to the Church-Wardens as before limited, who are also to account for the same to the use aforesaid.

And be it further enacted by the authority aforesaid, that if any person or persons within this realm of *England*, or the dominion of *Wales*, shall remain or continue drinking, or tipling in any inn, victualling-hoose, or ale-house, being in the same city, town, village, or hamlet wherein the said person or persons, so remaining drinking or tipling, doth dwell and inhabit, at the time of such drinking and tipling, and the same being viewed and seen by any mayor, or other head-officer, justice or justices of peace, within their several limits, or duly proved in such manner and form as is limited in and by one Act of Parliament, made in the first Session of this present Parliament, intituled, *An Act to restrain the inordinate haunting and tipling in inns, ale-houses, and other victualling houses*, unless it be in such case or cases as be tolerated or excepted in the said Act; that then every person or persons so offending, shall forfeit and lose for every such offence, the sum of three shillings and four pence of current money of *England*, to the use of the poor of the parish where the said offence shall be committed; to be levied by way of distress, in such manner and form as is before appointed by this Act, for the levying of the penalty of five shillings for being drunk; and if it happen that any offender or offenders against the true intent of this clause or branch, being thereof lawfully convicted, be not able to pay the said forfeiture or forfeitures, then it shall and may be lawful for any mayor, bailiff, or other head-officer, justice or justices of peace, or court where any such conviction shall be, to punish the said offender or offenders, by setting him, her, or them in the stocks for every such offence, by the space of four hours.

For the more due execution of this statute, and for the better and more due proceeding against such offenders, all offences of drunkenness, and of excess and unmeasurable drinking, be it further enacted by the authority of this present Parliament, that all the offences in this Act, and in the said former Act mentioned, shall be from time to time diligently inquired of, and presented before the justices of assizes in their circuit, justices of the peace in their quarter or ordinary sessions, and before the mayors, bailiffs, or other head-officers of every city or town-corporate, who have power to inquire of trespasses, riots, routs, forces, and such like offences, and in every court-leet; and thereupon such due proceedings shall be against the offender or offenders for their due conviction in that behalf, as in such like cases upon any indictment or presentment is used by the laws of the realm, or customs of the city, town,

or place where such presentment or indictment shall be enquired of and found.

And it is further enacted by the authority aforesaid, that if any person or persons, being once lawfully convicted of the said offence of drunkenness, shall after that be again lawfully convicted of the like offences of drunkenness, that every person and persons so secondly convicted of the said offence of drunkenness, shall be bounden with two sureties to our Sovereign Lord the king's Majesty, his heirs, and successors, in one recognizance or obligation of ten pounds, with condition to be from thenceforth of good behaviour, &c.

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## POETRY.

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### THE EPIPHANY.

From the Epistle Eph. iii., 1, 12.

Angelic tongues would be too weak,  
 Angelic hearts too cold,  
 The wonders of God's love to speak,  
 So deep and manifold.  
 Heaven's principalities and powers  
 Are gazing on this world of ours,  
 His counsel to behold,  
 Which, since creation's moon, hath been  
 Unfolding on this mortal scene.

The strife in which we here engage  
 With Hell's rebellious host,  
 The warfare which the Church doth wage,  
 Hath Heaven's whole heart engross'd;  
 E'en as the news of foes' descent,  
 In fierce invading armament,  
 On some far island coast,  
 With one intense tumultuous thrill,  
 May rouse an empire's heart and will.

We know not but each brave repulse  
 Which foils the Tempter here,  
 Forbids his legions to convulse  
 Full many a brighter sphere.  
 But this we know—that since, on Earth,  
 Sin's foul and monstrous womb gave birth  
 To grief, and pain, and fear,  
 The wisdom and deep love of Heaven  
 Against hell's noxious brood have striven.

At first, in dark mysterious guise,  
 That wisdom lay conceal'd;  
 Obscurely to prophetic eyes  
 As in a glass reveal'd.  
 But now the veil of Hebrew lore  
 Can dim its glorious light no more;  
 And Abraham's race must yield  
 The rights, which theirs no more may be,  
 To all Earth's countless progeny.

And, day and night, o'er land and sea,  
 Is spreading, far and fast,  
 The knowledge of Christ's mystery,  
 Close hid in ages past,

And who are they who tell the tale ?  
 Who, heaven-commission'd, rend the veil  
 O'er all the nations cast ?  
 And cause the light of truth divine  
 On man's sin-darken'd soul to shine ?

Not seraphs, as ye well might deem,  
 With souls and tongues of flame ;  
 Whose utterance yet too weak would seem  
 That mystery to proclaim ;  
 Not prophets from the grave arisen,  
 To groan once more in fleshly prison ;  
 Not saints who overcame,  
 Through Jesus' blood, the infernal powers  
 Which yet besiege these hearts of ours.

Ah ! no !—the messengers of peace  
 Themselves are sinners still ;  
 Who scarce, e'en yet, have found release,  
 For weary heart and will.  
 Fast bound in Satan's devilish thrall,  
 Christ's love aroused them, one and all,  
 And sent them forth to fill  
 His marriage-feast with guests, and tell  
 Of his rich love, unsearchable.

The words they speak are faint and few,  
 And scarce, at times, find vent ;  
 Yet can the strongest hearts subdue,  
 With might omnipotent,  
 For from the Spirit's depths they start,  
 And wing their way from heart to heart,  
 As though the speaker meant,  
 In that deep utterance, to reveal  
 A love he cannot choose but feel.

And through that love, sent down from Heaven  
 To dwell in hearts new-born,  
 Shall sin at last from Earth be driven,  
 And Death of terror shorn.  
 The weapons of our warfare here  
 Are faith, and hope, and holy fear ;  
 Let these our souls adorn ;  
 And Earth shall soon like Heaven, confess  
 Christ's reign of peace and righteousness.

[From *Lays of the English Church*, by Rev. John Moutrie.]

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## RELIGIOUS INTELLIGENCE.

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*Monthly Missionary Lecture at St. Stephen's Chapel.*—That for December, was by the Rector of St. Michael's—the subject was the advantage of prayer in behalf of Missions. The amount received was only \$9.

*Rev. Mr. Miles.*—On Sunday evening, at St. Paul's Church, in Boston, the Rev. Messrs. Miles and Taylor, the recently appointed missionaries to Mesopotamia, received their instructions from the Foreign Committee, at the lips of the Secretary, the Rev. Mr. Irving. The Rt. Rev. the Bishop of this Diocese presided : evening prayer was conducted by

the Rev. Dr. Vinton. The instructions were then read, and, we learn, were listened to with the deepest interest, by the numerous congregation in attendance. The Secretary was followed by the Rev. Mr. Taylor in an address to the congregation, and the exercises of the evening closed by the Rev. Mr. Miles, in an appeal of thrilling effect, on behalf of the missionary cause. A collection of \$166 was taken. The missionaries sailed on Wednesday, December 13th, for Smyrna.—*Christian Witness.*

*All Saint's Parish Waccamaw.*—On Wednesday, Dec. 27th, the corner-stone of the new Church was laid. The day was most beautiful, mild, and calm, and a cloudless sky. Most of the inhabitants of the Parish were present. Few I believe had ever witnessed the ceremony, and all were much gratified, and seemed deeply interested.

On one end of the stone is the following inscription:—

Corner-stone of the third edifice,  
erected on this site,  
under the appellation of  
the Parish Church of All Saint's.  
Laid by the Rev. Alexr. Glennie, A. M.,  
Rector of the Parish,  
Dec. 27th, 1843.  
Glory be to God,  
The Father, Son, and Holy Ghost.

On the other side of the stone there is,

The first edifice, built of wood, before the Revolution, was taken down about A. D., 1793. The second, also of wood, was built about 1793, by Capt. John Allston, was repaired in 1813, and was taken down in 1843. This third edifice will be erected chiefly with the funds bequeathed to this Church by Mrs. Mary Huger, daughter of the above Capt. John Allston.

Building Committee—Edward T. Heriot, Francis M. Weston, Joshua J. Ward, T. Pinckney Allston, John H. Tucker.

Architect and Builder—Lewis Rebb, Mr. Rebb is going on fast with the new Church, and speaks of finishing the interior by April. The exterior will be rough cast, which cannot be done except in warm weather.

The interesting and very appropriate address of the Rector, may be expected to appear in the February number of the *Gospel Messenger*.

*Domestic and Foreign Missionary Society of the Protestant Episcopal Church.*—The “Spirit of Missions” for December, is full of interest, facts, pious reflections—no controversy. Let every member of the Church read this periodical, and if it continues to be as it has been, which we do not doubt—it will instruct, foster in his bosom a calm and healthy feeling, and encourage him to good works. From the many facts and sentiments we had marked to quote, we select as follows:—“The mission of the Church in America clearly is to go forth, a pilgrim-teacher into the wilderness, and to mould into Christian and apostolic shape the plastic energies of a new but undisciplined world. Its warfare is to

grapple with the untamed, self-confident mind ; to rule the license of democracy ; to guide the independence of self-will ; to abate the absorbing love of gain ; at once to spiritualize a material age, and to materialize—that is, give form and substance, to a vagueless, evershifting Christianity, by exhibiting it embodied in the doctrines, ministry, services, and sacraments of the Church." In Massachusetts it has been calculated that each Communicant of our Church on an average gives to Missions \$2 90, that is to Diocesan 90 cents ; Domestic 80 cents ; Foreign \$1 30 ; Intinerant Missionaries are recommended for Districts where the population is very sparse. "Let us beware of the great evil of relying, for the support of this work, upon sudden and spasmodic efforts, instead of that stream of steady and systematized charity, which is the only scriptural method of supply." "From the bluff at Darien, there are to be seen plantations containing five thousand slaves, and St. David's is the first Episcopal Church that has offered the glad tidings of great joy to their greedy ears. Lying between these points, and upon the islands to the East are thousands more, and still no Pastor from their Master's Church tells them of their souls and of their Saviour. Why is this so ? Can our young men answer this question satisfactorily to their consciences ? It cannot be lack of zeal for the extension of the Church, for, now-a-days, the Church is in every body's mouth, and to judge from the utterance of the lips, there is not one that would not give up every thing for her glory. It cannot be a want of Missionary spirit, for at this moment there are more applications for foreign stations than the Board can venture to encourage. It cannot be fear of climate, for he that would risk an Indian or African sun, might well rejoice in the very worst atmosphere to which he should be subjected among us. It must be *ignorance of the field* that has kept our Missions back, and we ourselves must be in fault in not having sufficiently instructed the Church in regard to our wants in this particular. All that time will permit me now to say is this, that for any young man, suitable to the work, who will dedicate himself to it as to a foreign field, a convenient mission, with a competent salary, can be immediately procured." "The condition of this tribe (Oneidas,) generally is truly gratifying. They are dwelling together in peace, advancing in the arts, and enjoying the comforts of civilized life." \* \* "Hole-in-the-Sky, the chief alluded to, is admitted by all that know him, to be no common man. By his energy and intellectual superiority, he has acquired a most extensive influence among all the bands of his nation, and is anxious to be instructed in the Christian religion, and to enjoy the blessings of civilization. He has long been the terror and scourge of his enemies, and has sought and obtained peace for this very purpose. \* \* So great and extensive is his influence among his people, it is believed they will follow his example, and listen to the glorious truths of the Gospel, when presented to them." \* \* "A native Chippeway, well qualified to act as interpreter, catechist, school-master, and translator, and teacher of the language, is on the ground, willing and anxious to co-operate with us. He is an educated man and a Christian. \* \* He is decidedly of opinion that our services are better calculated to impress and interest the Indians than any other. I gave him a prayer-book when I first became acquainted with him, and he informs me that he has trans-

lated some portions of it into the language, and could readily prepare it for the press." \* \* \* \* "The American Churchman, therefore, greatly errs, if he thinks the voluntary system to be more fully in operation in his own Church than in that of England—the only difference is, that the latter is not helplessly dependent, as we are, on such fluctuating contribution—they do not look to it for that which it cannot adequately supply to the Church, the machinery of ministerial education, and the provision for a ministry, both while educating and when educated. For these is the Church of England indebted, under God's blessing, to its earlier endowments, giving value and vigor—permanency and efficacy—to what is now derived from an appeal to the *living* liberality of Churchmen—that source of powerful action to which they as well as we look. But the Church in America, it may be said, has flourished without endowments. What then? Does it therefore follow that endowments in the hands of a Spiritual Church are valueless? Surely not. This were as contrary to all sound logic as it is to unquestioned fact; for we have but to trace the visible operation of the few endowments we do possess, (and the fewer they are the more manageable the argument,) to be convinced that our own Church's experience is as conclusive in their favor as that of the Church of England, and even more unquestioned, as being more untrammelled in operation. Looking, then, at our past experience of the value of endowments, our first question must be, where would have been our Church at all, humanly speaking, save for the "endowment" of the venerable society in England, by which it was here planted and watered? The Church in America is, therefore, so far as human facts go, the child of endowment; and surely without filial ingratitude, cannot speak lightly of the spiritual value of human 'gifts.'" \* \* "After a few years, will the venerable Bishop Chase be spoken of among Churchmen, when the land endowments of Kenyon and Jubilee College, now looked down upon with scorn, will then be looked up to with respect and admiration. But if this be so, why, then, in our broad land, in the name of common sense, as well as Christian zeal, we ask, are there not hundreds and thousands of similar endowments going on, springing from abler hands, and perhaps with wiser guidance, to save from intervening loss, lands which, if preserved to the Church, will, without peradventure, give to it in a coming age all those human means of spiritual good which she so sadly wants in this." "Were a tenth of the income of all who are by profession the servants of Christ, actually given to his cause, means for more abundant than are now forthcoming, would be applicable to the removal of ignorance and misery, whether at home or among the heathen. Habits of expense now very commonly bear such an improper proportion to profits and income, that the great body of even professing Christians have fallen into the snare of honoring *themselves* with their substance, where they ought to honor the Lord."

One-third of the Missionaries (Domestic,) are *unpaid* for the first quarter ending October 1st. The Foreign Committee state, "their Missionary operations are in danger of very serious embarrassment!" The amount reported is for Domestic Missions \$2,220—from South-Carolina \$145; for Foreign \$1,122—from South-Carolina \$124.

In view of the great deficiency—of the danger of bankruptcy—surely each member of our Church will consider, whether he cannot give more

than he has—whether he does give as much as one-tenth (ought it to be less than this,) of his income—and whether a preference is due to Missions in his own Diocese—in the West of our country—or in Foreign lands, and whether to this or that particular Mission in one of the three departments, viz: the Diocesan, the Domestic, and the Foreign. Let the *proper* liberality be manifested, and the Treasury of each department will be supplied. Let each Churchman appropriate for the extension of the Church a fixed proportion of his income, and we should be spared *such* most affecting statements of starved Missionaries, of spiritually destitute regions, as constantly meet us in our periodicals.

*Ohio.*—The 26th Annual Convention of this Diocese was held Sept. 6th—9th—present, the Bishop, 39 of the Clergy, and 42 Lay-Delegates. The whole number of Clergy is 57; Parishes 70, and Candidates for Orders 4. In his address the Bishop says: “I beg to call the attention of my brethren of the Clergy and Laity to the new religious paper recently commenced in the Diocese and at Gambier; under the name of the Western Episcopalian. Ever since the failure of the former Diocesan paper, we have painfully felt the need of such a medium of communication. The present is conducted without any view to, or expectation of, any pecuniary advantage. If it shall clear its expenses, it will be as much as is for the present expected. I have no further responsibility for its character, than as I recommend its being patronised. I do recommend it, and hope indeed it will be well sustained by subscriptions in the Diocese.” \* \* “While in the Eastern States I attended, in my place, the annual meeting at Boston, of the Board of Missions of our General Missionary Society, and, as much as my engagements would allow, the annual meeting of the Trustees of the General Theological Seminary, in New-York.” \* \* “It is worth going on such an errand to see how much real, self-denying, earnest-taking thought for Christ’s cause there is among those whose means do not enable them to do what would make much appearance before the world, or would go far in such pecuniary relief as that which we seek; but whose little is very great and precious to any object, and whose nearness to God is such that a mere pecuniary estimate of the value of such friends, such benefactors, touches not the hem of its garment. Would that our parishes were filled with such hearts; then would our hands indeed be lifted up; then would our Scriptural form of godliness be filled with the living power, and God’s blessing would abide upon the Church, as the dew upon Hermon, as the cloud of his presence upon the tents of Israel.”

*Mississippi.*—The Journals of the Convention of the Diocese, 1842 and 1843, have just been received. There were few present, and the following are the most interesting items. It was *Resolved*, “That this Convention (1842,) deems it the bounden duty of all the Churches in the Diocese, to adopt the plan of systematic Church offerings recommended in the address of the Bishop delivered at the opening of this Convention, in the following words, viz: “I would therefore most earnestly and affectionately recommend to each baptized member of the Church, to consider what his ability is to give for the support of the Gospel, and of that ability, to lay aside every week what he thinks in his heart he can give, and on the first Sunday in every month, to hand it

to the Minister of the Church, or wardens of the congregation, where there is no minister, to be disposed of, as the Ministry and Vestry, shall deem most expedient to promote the interests of religion either at home or abroad.’’ In his address (1843,) the provisional Bishop (Dr. Otey,) remarked : “ During my visit to that part of the country last spring, accident threw him (Gen. Guy,) in my way, and we rode together a day’s journey. I had known him several years before as a pupil at an Academy of which I had charge, and I had confidence in the uprightness and integrity of his character. The religion of Christ became the subject of conversation between us as we journeyed together. He became deeply interested, and before we parted he resolved to dedicate himself soul, body and spirit to the God of redemption. I baptized him, and a few days after confirmed him, and now I was most unexpectedly called to pay the last offices of respect and Christian friendship to his memory, at his grave. The occasion was one of deep and impressive interest to us all, and well calculated to convince every one present of the importance of closing in without delay with the merciful offers of the Gospel of Christ. At the same time the recent profession of religion made by the deceased, seemed to force upon the mind the conviction, that the circumstances of our former meeting which appeared so accidental, were indeed providential, and ordered with a foresight of the change which speedily awaited him.”

*Candidates for Orders.*—At the Nashotah School, a candidate can be maintained (Bishop Kemper states in a late speech,) at twenty-five dollars a year. It now has seven students for the ministry, and is prepared to receive some twenty more.

*A good hint to Students of Medicine*—Professor Gibson of Philadelphia in a late address said : “ Golden opportunities will be offered to you in this city on every Sabbath, and almost on every week day, of listening to the discourses and lectures, of some of the profoundest and best theologians, and most pious ministers, of every denomination, that have ever adorned any community. During the last session arrangements were made, in nearly all the places of worship, for the accommodation of as many medical students as might have it in their power to attend. I am happy to say that similar offers have been made this season, and that it will only be necessary to apply to the sexton of most of the congregations in the city, and that the pews set aside for your special convenience, on Sabbath day, will be pointed out by him. That you will avail yourselves of this interesting privilege I am very sure, when I call to recollection so many instances, in by-gone years, of members of our class evincing by their deportment that respect and veneration for holy rites and divine ordinances, which proved them to be deeply imbued with the spirit and precepts of their Heavenly Father.

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**P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA**

The Treasurer reports John B. Moore, and S. S. Moore, as life subscribers, paying \$50 each.

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**CALENDAR FOR JANUARY, 1844.**

1. <i>The Circumcision of our Lord Jesus Christ.</i>	14. <i>Second Sunday after Epiphany.</i>
6. <i>The Epiphany, or the manifestation of Christ to the Gentiles.</i>	21. <i>Third Sunday after Epiphany.</i>
7. <i>First Sunday after Epiphany.</i>	25. <i>The Conversion of St. Paul.</i>
	28. <i>Fourth Sunday after Epiphany.</i>

## EPISCOPAL DIOCESAN SCHOOL.

This School, in which the usual branches of a thorough English and Classical Education are taught on Christian principles, will be re-opened (Divine Providence permitting,) on Tuesday, the 4th of January next.

Terms of tuition vary from \$8 to \$20 per quarter. For other information, apply to Mr. A. E. Miller, No. 4 Broad-street, or to any of the undersigned, Committee of the Convention, viz :

Right Rev C. E. GADSDEN, D. D., Chairman.	
Rev. CHRISTIAN HANCKEL,	Dr. J. M. CAMPBELL,
" T. J. YOUNG,	C. G. MEMMINGER.
" C. WALLACE,	JAMES H. LADSON,
" PAUL TRAPIER,	EDWARD M'CRADY,

## DIOCESE OF SOUTH-CAROLINA.

The 54th Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on Saturday, the 17th day of February. The Clergy who are entitled to seats, and the Lay-Delegates of the Parishes and Churches, are requested to attend. Divine Service will commence at half past 10 o'clock.

CRANMORE WALLACE, *Secretary.*

### P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Anniversary Meeting of this Society will be held in Charleston, on Tuesday, the 20th February, when Divine Service will be performed, and a sermon preached suitable to the occasion. Immediately after service the members of the Society are requested to attend, to receive the Annual Report of the Board of Trustees, to elect Officers and Trustees for the ensuing year, and to transact such other business as may be submitted.

J. S. HANCKEL, *Recording Secretary.*

## ALMANACS.

Sword's Pocket Almanac for 1844.

The Churchman's Almanac for 1844.

Miller's Planters' and Merchants' Almanac for 1844, bound and interleaved. Copies at 25 cents each. For sale by

A. E. MILLER, No. 4 Broad-st.

## GREGORIAN AND OTHER ECCLESIASTICAL CHANTS.

*Adapted to the Psalter and Canticles, as they are pointed to be sung in Churches. From the second London Edition.*

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**CANTICLES OF THE CHURCH**; being parts of the Services of the Church which may be "said or sung," pointed and arranged in *bars*, corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service.

**TE DEUM AND JUBILATE**, (in A.) by Wm. Boyce, Mus. Doct. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by Edward Hodges, Esq. Mus. Doct.; Director of the Music of Trinity Parish, New-York.

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**MUSIC OF THE CHURCH**, (with a Supplement.) A Collection of Psalm, Hymn and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. Seventh edition.

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1843.

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